

29 Charlotte Terrace, Bayswater Road,
Islington, August 29th 1851

Dear Madam.

By this evening's post I have written to Mr.²
Dolin respecting the Bristol Anti Slavery meeting, the ar-
rangements for which Mr². Thompson is anxious to have
settled, so that it may be held before you leave ^{that city.}
I know that ~~it is off~~ ^{it will} be given if he misses the
opportunity of meeting yourself and the members of your
family ~~with~~ with you in this country.

I am sure that you will be pleased to learn that Mr².
Thompson has now held with his constituents six public
meetings, including an aggregate of at least ~~of~~ 10,000
of the electors and non-electors, with only nine hands
held up against him out of that large number of persons.
His Liblippian opposition was confined to one meeting - the
last. You will no doubt enquire who are those opponents,
and what are Mr². Thompson's sins in their eyes? They are
no doubt among that class called "influential men;"
the disqualification of Mr². Thompson to represent these
"respectables" is two-fold - want of wealth and want of
religious ~~members~~ ^{connection}. The weight of lightness of his purse has
no doubt had much to do with this small talker of
"dissatisfaction;" for rich constituents, even with Radical
professions, are not content to forego the honour and
pleasure of eating dinners at "the Slave's" table; and
wives and balls are of more value than political in-
tegrity in the estimation of the wives and daughters of
rich democrats. But that difficulty might have been
got over, had it not been for the second and damning
sin of Mr². Thompson in the eyes of the chief priests and
rulers of the Inner Temple, his refusal to become
identified with, and subservient to, the dominant secta-
rianism of this country. Had he been a plain conformist

It is curious to trace the close resemblance in the characteristics of pro-slavery men on both sides of the Atlantic. An evidence of this identity of character ^{and means} was observable in the Hackney meeting on Tuesday last. Episcopalian, Unitarian, and Independent were all bound together, in ~~the~~ ^{of sectarianism} common cause. The Doves and the Springs were acting in loving and harmonious concert. Self-righteous Phariseism was willing to join with infidel Sadducees, in the endeavour to destroy the political life of the stern and intractable reformer, whose inflexibility disturbed the peace of their Israel.

You will not be surprised to learn that these respectables paid for their temerity. If their hide be not tougher than that of the rhinoceros, they must have suffered intensely under the flagellation they received. The self-sufficiency of Phariseism is, however, I am quite aware, one of the most impious things in nature. It may be that with some of these men, the keen sarcasm of Mr. Thompson falling upon obtuse intellects and closed hearts, produced no more effect than that which would be produced ^{but of} ~~produced~~ by chopping blocks with a razor. There was no moral influence produced upon the actors, there was upon the spectators, by this ^{second} ~~occas.~~ The Spartans produced a love of temperance in their youth by the disgust occasioned by the exhibition of drunken revels. In like manner Mr. Thompson may have induced a greater love of the permanent educe of humanity in the people of the Lower Hamlets, by exhibiting to them the ~~unusually~~

despotic features of besotted sectarianism, of that spiritual drunkardism which extinguishes the divine image in humanity, and reduces men to a state of moral bestiality. I will not, however, occupy your time with the particulars of this meeting, as I propose to send a somewhat full report of it by the next mail to the Liberator, which will be read by you.

Mr. Thompson has subsequently ^{to the meeting} received a letter from the Rev^d D^r Massie, who since the last election ^{recently} has become one of the Dover Hamlets constituency. It is a choice specimen of the peculiar insolence of priests and that, too, of priests of the Presbyterian order. His alleged statement of fact is so far from the truth that had it been any one but a divine, we should not have hesitated to charge the writer with falsehood, but being an eminent minister ^{of the gospel}, we must give him the benefit of clergy, and use the milder phrase of negligence. I suggested to Mr. Thompson the punishment of a polite acknowledgement ^{to the recipient} of the communication with a statement that a copy of it had been sent to the writer's wife. I know nobody better able to reply to such a letter than the noble and true-hearted Mr. Massie. Mr. Thompson's answer is a classic instance of that curious process of "skiving a doctor." Having waited ample time for a reply, the benevolent gentleman has now laid a copy of the correspondence upon the table of his Committee, who are included in the insult, and who on their own account will probably hereafter take action upon it. You will most probably have an opportunity, in the columns of the Liberator of seeing the Epistle of Massie to Thompson and the commentary of the latter thereon.

The Alliance creatures are at their dirty work again. The reception given to Dr. Baird from America, and the applause bestowed upon his pro-slavery speech in that

assembly of slaves, almost leads one to paraphrase the words of Christ, and exclaim, "How hardly shall they that be priests enter into the Kingdom of heaven." The flippant attack upon Mr. Thompson by the Rev^d John Angel James, D. D. was as disgraceful to the divine as it was cowardly in the man. He would not have dared to utter it in an assembly where Mr. Thompson would have had an opportunity of replying to him. I wish we had an Anti Slavery organization in London that would bear the expense of a meeting in Birmingham, at which the Doctor might be challenged to meet and come out before his fellow townsmen, and justify his statements face to face with our friend, as Dr. Wardlaw was challenged for his statements in the Evangelical Alliance in 1846. Mr. Thompson touched lightly upon Poyroy's letter the other evening at the Hackney meeting; he will dissect it more completely upon some future occasion.

Mr. Thompson will preside at a Grand Banquet and Fete of the Exhibitors of all Nations at Grove House, Kensington, on Tuesday next. The Vice President will be the representative of the one of the greatest manufacturing districts in England, Birmingham. The members for the Inner Hamlets will also be supported by some of the most distinguished men from all parts of Europe. This will furnish a practical answer to the American pro-slavery statements of the last estimate made of him by his countrymen and the world.

On Monday last I had the gratification of meeting Miss Pease at Mr. Thompson's house. She has very kindly offered to aid Mr. Thompson in his endeavor to procure the means of education for the fugitive slave ^{agent} Charles B. Sumner, who has ~~now~~ been for some

time domiciled under his roof.

You have no doubt received the communication of Miss Thompson's marriage. I have just risen from breakfast with the bride and bridegroom, who returned last night from their tour in the South of England, and who proceed to-day to Manchester, where Mrs Nosworthy will be installed into her domestic dignity, and be invested with that authority — always an object of ambition with young ladies — "the power of the keys."

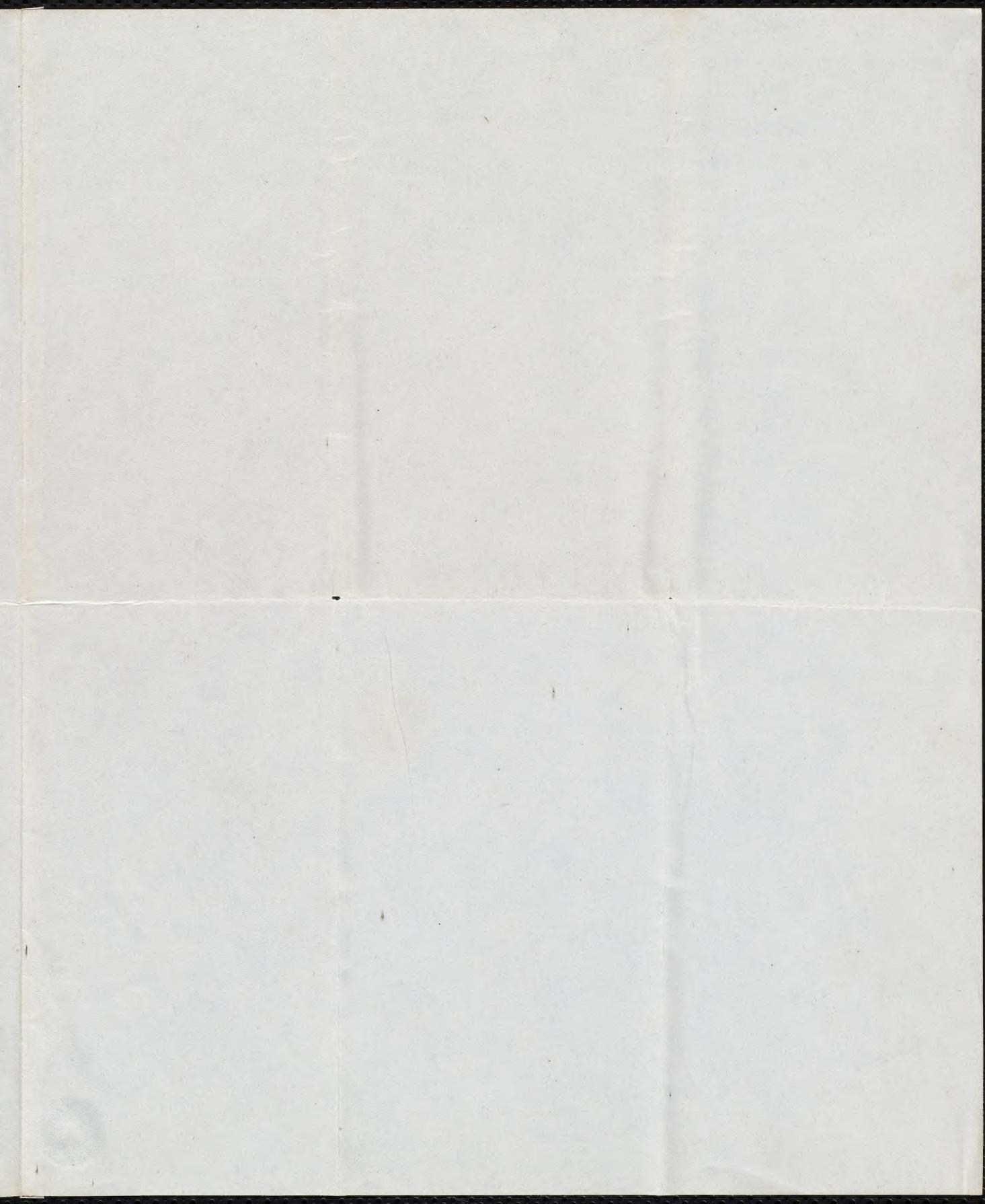
Apoloizing for having trespassed at such length upon your patience

I remain in Dear Madam

Yours very truly

J. Fanner

W^{rs} M. W. Chapman.



Anti Slavery.